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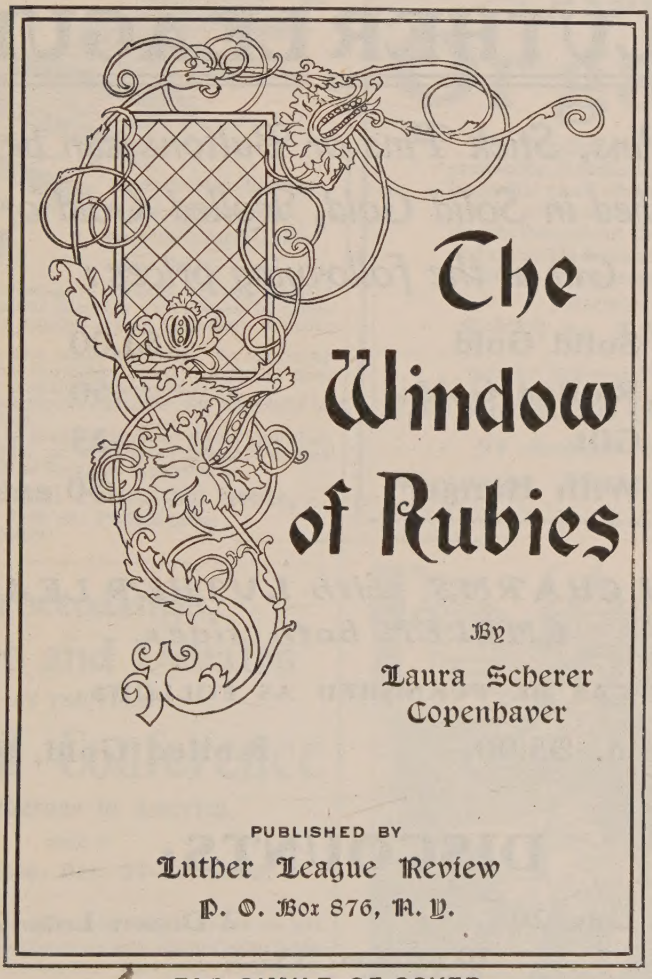

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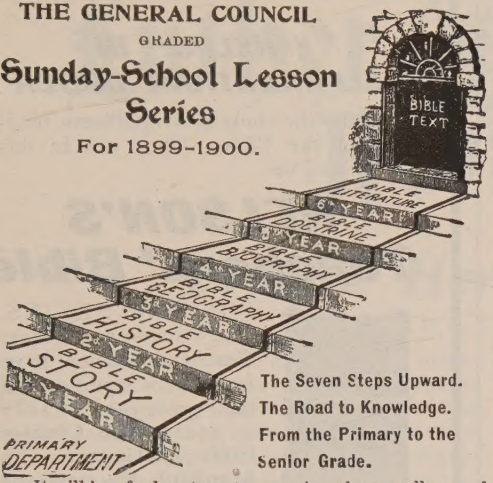

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Of the Church—By the Church—For the Church

Luther League Review

Prince Henry's Visit

By H. E. Eilert

At last we are to have as a visitor a member of the House of Hohenzollern. For years our German population has looked to this event, knowing instinctively that at some time, sooner or later, a representative of this, the most progressive of the ruling European families, would visit us, to observe the effect of the newer civilization on the Germans—the effect of the Germans on the newer civilization—and all in all to study the republican form of government under the best possible conditions. Nominally Prince Henry represents the Kaiser, his brother, at the launching of the latter's yacht, but no one supposes that this is the only object of his visit.

PRINCE HENRY

Whatever the real object, whether a tour of observation or one of political significance, or yet one of personal pleasure, and no one doubts that it combines all of these, it is universally conceded that a series of surprises awaits him. That his reception will be a most cordial one is also beyond doubt, nor is there any reason why it should be otherwise. We do owe a debt of gratitude to the nation, "Das Vaterland," which sent us the thousands of immigrants who, spreading over the vast area of our Western States, converted a wilderness into a blooming garden—the world's greatest granary. The character and material of those Germans has never been excelled and is only equaled by the hardy descendents of the Norsemen, who, coming later, spread further North and West, advancing the borders of civilization further and further across the great plains. That this country has in turn given wealth and plenty and their corresponding attributes, ease and influence, is, indeed, true; but consider that the German in almost every instance had a fair education, was certainly able to read and write—a tremendous advantage in a new land for the immigrant; an equal advantage for the new land—the country that gave these advantages; that sent us such a class of men and women, is surely entitled to our gratitude—least of all, then, can we extend to her Prince a hearty welcome.

In doing so we have an opportunity to greet an exceptional man—a prince who is every inch a man, and his inches are considerable—a sailor among princes and a prince among sailors. Henry of Prussia is undoubtedly one of the most popular "Royalties" of Europe, though naturally he has been overshadowed by his brother, the Kaiser. Born in 1862, he is now

almost 40 years of age. In appearance, a striking, almost heroic figure, standing well over 6 feet in height and built proportionately, his resemblance to the accepted ideal of the mythical Saxon god has frequently been remarked. As princes, the Kaiser and our visitor were the first Hohenzollerns to be sent to a public school, both entering the college at Cassel at the same time. Contrary to the accepted ideas, William, while studious, was not a brilliant scholar, while Henry took first place. Destined for a naval career, Henry entered the German navy at an early age, and for the past 20 years has seen almost continuous sea service. He is now an admiral and in point of service and experience in seamanship ranks with the best of German naval officers. The domestic life of the prince has been a very retired and happy one. He is married to the Princess Irene, third daughter of the late Grand Duke of Hesse and Princess Alice of England. They have three sons.

The trip that has been planned for the prince will offer an excellent opportunity to study the condition of his countrymen in the new world. No matter how well informed in book lore he may be regarding our German population, only when brought face to face with them will the full realization of the remarkable influence and power to which many have risen be possible.

Here he will find everywhere men of German descent holding the highest positions and places in agriculture and manufactures, in industry and trade, in science and learning, in wealth and philanthropy, in politics and influence—conditions impossible in the old world.

He will find the Church of Martin Luther—the Lutheran Church—flourishing here; holding fast to the old and the true, yet striving with the most active and energetic for the first places, promulgating the doctrines of the Great Reformer with an enthusiasm and an energy that must produce good results. The condition of their Church is always a matter of concern to the Kaiser and Prince Henry, both of whom have steadfastly and earnestly upheld and served her.

Of the political significance of the visit much has been said and written. That the visit will bring about a better state of feeling between the two governments is earnestly to be wished.

May, then, the visit be most felicitous to all and prove to be a forerunner of an event to which our Germans will still look—a visit of the Kaiser himself. "Hoch der Kaiser. ur d Hoch der Prinz."

Service

By Miss Ottillia Kiesell

TIMOTHY TITCOMB, in an exordial essay on, "Indolence and Industry," writes: "All men all born constitutionally lazy." I have yet to see the first child take naturally to steady work. There are multitudes of men who love work, but they have learned to love it. I do not believe that any man ever became thoroughly industrious, save under the impulsion of motives outside of the attractions of service. We labor because it is necessary for us to labor for sustenance, or to achieve an object of ambition, or because idleness is felt to be a greater evil than labor. If these sentiments of Dr. J. G. Holland are true with reference to mankind in its everyday calling, who will question the force of their application in the spiritual realm of our labors? If man is constitutionally lazy in the workshops of the world, what must we say of his disposition in the workshop of the Church? That there are multitudes of men who love work, our personal observation and knowledge readily assent. Materialism is the superlative aim, the ruling passion, the paramount ambition and the most striking characteristic of this new century. The business centers afford a splendid opportunity of seeing what men can and will do when heart and hand are employed in service. What a material maelstrom of seething, writhing, striving humanity do our public marts present. Man spoiling man, man defrauding man, man treading upon man, with honor, influence, wealth and intellect pitted against its like—in man's burning and maddening efforts for material advantage and temporal supremacy! But, alas! what great need of spirited competition in matters spiritual and eternal! What a woeful lack of honest and honorable rivalry in the business of the soul! What a lamentable paucity of zealous laborers in the great workshop of the Church! Wherefore this vast difference of energy and labor in things material and things spiritual? We cannot answer our own question. We respectfully submit is to our pastors for solution.

I. True Sphere of Luther League's Work.

We believe it to be within the scope of this paper to define the true sphere of the Luther League's work. This is an oft mooted question. To rightly determine and clearly set

forth the field of our service is a most important consideration. We say "most important" advisedly. Because we believe that were the purposes and work of the League clear to all, not only would those pastors who at present manifest an indifferent and lukewarm attitude toward it be inspired to espouse its cause with zeal, but even those antagonistic to it would be won over as its faithful adherents. Its territorial boundaries once clearly settled and its true purposes more generally understood, then, we believe, the work of our League would be rightly appreciated.

Allow me to illustrate my conception of its service by the use of a figure much employed by Old Testament writers, and further indorsed by Christ in His matchless parabolic mode of illustration—I refer to the comparison of the Church to a vineyard. A vineyard is a place separated and inclosed from other grounds. No place is naturally a vineyard, hand and heart must go to make it so. The Church has been called and separated from the world by the Lord Jesus Christ. The vines in the vineyard are the Christians who constitute the Church. They have not a place in this vineyard by nature. They are all exotic plants. They enjoy vineyard location, vineyard protection and vineyard blessings by the work and grace of God, who has transplanted them from the "wilds of sin" into the "vineyard of salvation." That there are many plants still growing in the open common that ought to be in the vineyard is most evident. To aid in this transplanting is within the sphere and purpose of Luther League service.

Furthermore, even within the vineyard enclosure are many plants which are not thriving well. Plants which require especial care and looking after, in order that they may bring forth fruits corresponding to their highly privileged location that the great Dresser of the vineyard may not be disappointed with the vintage. There are many young and tender plants, in a part of this great vineyard, called the Sunday school, which require careful nursing and constant attention. The time required for this work is much, and the head stewards, our pastors, must have some persons to assist them in searching out these tender plants and caring for them. This also, we believe, belongs very properly to the sphere of our service! "But," says some doubting Thomas (we thus characterize all persons who question the Luther League's right to an existence), "that is the work of the Church and its ministry." Right, my doubting friend. Your claim is entirely correct. Just here is where you have misjudged us. You evidently supposed that we purposed laying out entirely new work, and proposed carrying it on by entirely new methods. But it is not so. God, the great head of the vineyard, has laid out the work that is to be done. He has appointed His ministry to fulfill His requirements, and our ambition and purpose is to be their assistants. Then, why have a Luther League? What is the plan and sphere of its service?

1. To awaken in all a sense of the duty already enjoined.

2. To intelligently fit us for the discharge of those duties.

3. To aid us in obtaining the very best results for the service expended.

II. THE PERSONAL FACTOR IN THE EQUATION OF LUTHER LEAGUE SERVICE.

God does not deal with us as a church or as congregations, but as individual members in the communion of saints. Upon each and every one of us rests a personal, individual responsibility for the faithful discharge of our duties in the Lord's vineyard. All who are called upon to enter the vineyard are expressly called to "work." There are some persons who say, "I will enter the vineyard, but don't ask me to take part in the service of the Church, or of the Sunday school, or of the Luther League." In other words, they prefer to sit in a corner of the vineyard, under some shade tree, eating of the fruit, and seeing others toiling. There is not, there cannot be, any such favored Elysium spot in God's vineyard. The proprietor of the vineyard never dreams of engaging persons merely to eat of the fruits of the vineyard, or to be indolent in it, but to work. The Saviour's work in the Church is not yet finished. He simply started the plow in the furrow, and we are to finish that furrow. It is 19 centuries since Christ stood on Mt. Olivet, and said: "Go ye into all the world, and preach the Gospel to every creature." The result—500,000,000 of Christians. Yes, but still 1,000,000,000 of heathen. Surely there is much work yet to be done. And upon us, young members of the Church, devolves part of this great work for Christ. We have been sent upon this earth for that very purpose. That work consists in making ourselves and all mankind more Christlike—in brief, to leave the world better than we found it. It is work and not sentiment. Doing, not theorizing. Christianity is not simply a doctrine or a sentiment; it is these, but, above all, it is a life and a work. And what the Church and the world needs more of today is this living, loving, laboring Christianity. Labor is no disgrace. Work is divine, and older than the Fall—Adam and Eve

were placed in the garden to till and dress it, not to idle away hours admiring its beauty. We have each special gifts for this work. The Lord has given you a certain number of talents; five, three, or may be only one, but He will hold you accountable even for that one. God has given each a work. That work is always proportioned to our ability. No more—no less. Some have power of brain, some of heart, some of hand. Some can lead great masses of their fellowmen by their own splendid examples of energy and purpose. Some can do great things, but most of us must be content to do little things—our whole life's work may consist wholly in very little things. Great and brilliant services are possible only to a few, and then only in rare emergencies. What keeps this world moving, keeps it from stagnation, are not the great deeds of genius and conquerors, but the brave, patient, prayerful work of the fathers and mothers in this country of ours. The work in the Christian home is the spring and fountain of all work for Christ. There are some who complain that they are so occupied with their labors for their family that they have no time for any special work for God.

Scripture tells us that that very commonplace work of ours is work for God. God has placed us where we are, He has given us that work to do. It must be done. It is work for Him, and if we ask Him to help us to do it, He will surely hear and answer our request. It is not, therefore, the nature or the amount of work, but the spirit in which it is done—not the "what," but the "how." They tell us it is a serious thing to die, but we believe it is a more serious thing to live.

III. THE TIME ALLOTTED FOR THIS SERVICE.

The Bible tells us that there is no past nor future with God. Everything an everlasting present. No past tense; no future tense; all present tense. All work for God is present tense. Results are future tense. Work is ours, results are God's. We have a certain appointed time in which to do this work. "While it is day, before the night cometh." To speak of life as night and day is so natural that one does not think of it as a metaphor. Each of us has his day. There is the morning of preparation—youth; the sunny hours for labor—manhood; the quiet evening for meditation—old age. And then cometh the night when all is over. One man's day is long, reaching the threescore and ten and perhaps more. In human life there is many a sunset at noontide. To one, the night comes suddenly, as in the Tropics, where there is no twilight; to another, slowly, silently, almost imperceptibly, but to all, yea, even to Christ the Immortal One, came the feeling of life's ebbing day and night's coming on. For all there is but a day, the time is long enough for our allotted work, but too short to allow trifling. It is hard work, and there is little time to do it in. The Scripture say, "The time is short," or, as we might perhaps render it, so as to give the full force of the metaphor—"the time is pressed together." Hence it is well to begin early. Alas! some are no more than morning Christians. They promise well in childhood, but, as morning passes to noon, they fade away like morning dew before the rising of the sun. Others postpone their work for Christ until the evening of life. "Time then to work the works of that mysterious power that has called me into the vineyard." They are placing their souls in awful peril. The night may come suddenly for them—no twilight. But even if there should be, e'en though they do find time to repent, what a miserable service to offer God—the dregs of their lives. Life once lived cannot be lived again. There is no appendix possible to the Book of Life. If we omit any part of our life work we can never make up the omission. As the light was fading away in the evening before the battle of Waterloo, Napoleon, pointing toward the setting sun, said: "What would I not give to be this day possessed of the power of a Joshua, enabled to retard thy march two hours." No less can we retard the sun which governs our life's day in order that we may complete the work which God has given us to do.

The warrior that loses the battle may yet live to win the campaign, the bankrupt may yet become rich, but if we lose the "Battle of Life" we shall never have it to fight again—if we become bankrupt in soul we are bankrupt forever. This, then, is the Lord's call to us, that we come and work in His Church, the vineyard. Are we at work there? The Church needs us, we need the Church. No one else can do our work, we can do no one's else work. A part of this vineyard God has reserved for us. If we labor not there, that part will remain uncultivated and barren. Shall there be a waste place in God's vineyard on account of our idleness? Remember, what work we would do for Christ must be done here or nowhere, now or never!

Work for the night is coming, under the sunset skies,
While their bright tints are glowing, work for daylight flies.
Work till the last beam fadeth, fadeth to shine no more,
Work while the night is darkening, when man's work is o'er.

How Can Our Young People's Societies

Be of Greater Service to the Church?

By Josephine Maedel

"IN union is strength" is a motto with which every American, at least, is familiar. Throughout the whole world this fact is acknowledged by the organization into orders, societies, leagues, churches—unions under whatever name you may call them—for the stronger and better performance of duties and pleasures.

The fundamental object of our organization as young Lutherans is, therefore, herein implied; and to fail in a strong and noble advance in the interests of the Lutheran Church would be to deny all that the word "League" or 'Society," as applied to us, means.

We are young Lutherans. Our aims and hopes are all for the upbuilding of the kingdom of Christ in the manner we feel to be best—Lutheranism. We have joined an army of combatants against sin and wrong. Our ears and eyes, our every sense, must be alert, our guns must be in order, our swords of the truest steel, if we would win the battle. Loyalty, true and never wavering, is one of the principles by which our societies can best assist in the advance of the church of which they are parts.

This loyalty originates within the individual heart. As he lisps his evening prayers and learns his letters at his mother's knee the child plants the seed from which comes up either the stunted, shapeless tree or the noble oak with its many and powerful branches.

Hence, the first step—to set our hearts aright. That the hearts, even of the Leaguers, are not entirely right is a sadly evident fact, from the necessity which brings to rise this discussion, as well as from the vacant seats in the Sabbath and mid-week services.

The heart and body work strangely in unison. Love is the ever powerful magnet. The Leaguer must make his love for his own church so much stronger than that of any personal pleasure that he is ever prompt and regular in attendance upon all the services of his church home.

We cannot uphold Lutheranism by attending a Presbyterian, Methodist or Baptist service instead of our own. We cannot invite a friend to visit our church and expect him to come if he finds us in another church.

What does it matter whether our pastor's sermons are eloquent? We attend church to worship God; and every message of God, in whatever style it may be brought to us, is a blessing. The lecture platform we should seek elsewhere, not in God's house. Our petitions rise to the throne of grace much more directly from our old, familiar and accustomed corner, which time and perhaps tears of joy or of sorrow have hallowed to us. Our hymns are far sweeter and fuller of meaning when sung from the heart undisturbed by strangeness of surroundings. Our church is the best, our pastor is the dearest, our God is the nearest to the loyal heart.

True loyalty to our church prompts our ready invitation to the little child we meet to attend the Sabbath school. It necessitates a pleasing and cordial welcome from each to any stranger who may chance within its doors. It requires that we read the Lutheran Church's literature, that we study Lutheran missions, that we be in touch with all the work of the Lutheran Church; for it is only as we know our Church best that we can most appreciate it and be in sympathy with all its movements.

Man is by nature a social being. The creation of the world is based upon this plan of companionship, and one of the most important works of God's creation is development of social, charitable beings. God and coldness—God and social caste—are things of entirely opposite natures. We are all God's creatures, and the best of us are poor and miserable in the sight of the most perfect Lord. The church must, therefore, be entirely free from caste, and when we step over its threshold, all should be upon an equal social basis then, if at no other time.

It is important for the young Lutheran to remember this and be on the alert to address and encourage the stranger who comes to his church. It is not easy to approach some people. Sometimes you or I could not speak to a certain stranger whom we see alone in the back pew. But experience teaches that human nature is so constituted that that very person who appears most unapproachable is the most keenly sensitive to slight, and if spoken to by the right person is most easily won.

The development of the social side of the church is important. Our young Lutherans might visit among the church members much more than they do. A little party of three or four calling during the afternoon or evening upon some of the older people of the

church is always appreciated. If the visit should be inopportune, the unselfish nature of Christian young men and women is easily cognizant of the fact, and after a few cheery words they can make their adieus.

The grandmothers of the church enjoy so much the vivacious talk of the young. The sick are rested by the tender touch and loving administrations of the young Christian, and the bunch of flowers carry with them a sermon more eloquent than words. Have you ever tried the influence of a few hymns sung to the bed-ridden invalid?

There are a great many personal wants which cannot be provided for by the pastors or our churches, and to these it is the privilege of the young Lutheran to attend. Many of the homes represented in our Sunday schools have not the influence of Christ in them, and the little child coming one hour of the week of seven days before its teacher does not receive a large enough supply of grace to overcome the worldly influences which surround it. We cannot make ourselves evangelists and go into these houses with an open Bible and show these parents their faults. In many cases we might do more harm than good by such action; but we can, being possessed of the Christian graces of hope and love, let our light shine upon these lives, and by cheerful greetings and expressions of our love for and interest in the child of the school, awaken some spiritual interest in the parent.

Let us not be disheartened by the great need of those around us, and, thinking of the one, two, or perhaps three, hundred scholars of our school, turn away in discouragement, deeming it an impossible task.

Our prayers and our efforts will be the most successful if they are concentrated upon the individual; and what eternal happiness is the promised reward for just one jewel in our heavenly crown!

The Young People's Society should constitute an organization, in working order, of the youth and energy of the whole church—the various committees being the consolidation of the forces into classes; and if every member of every committee does his duty in his particular place the mechanism of the church as a whole should move steadily and smoothly forward. The spirit of a working society is bound to permeate the entire membership of a church.

The young Lutheran can do much in upholding his church by looking upon the bright and cheerful side of all matters pertaining to it. There are so many moods and dispositions to be met with in an organization of whatever size, and we are constantly coming in contact with discouragements and dissatisfaction. At such times it would be well to take up our Bible and study what the Spirit records relative to the use of our tongues.

A few words opportunely spoken in favor of our church are always more influential than the words of a fault finder. Any trouble which we may have to meet, if met in the spirit of a true young Lutheran, is passed upon after personal prayer and meditation, and if you with God's help cannot remedy the error, if there be any, the matter should be dropped and some commendable feature brought forward prominently that, in the enthusiasm for the good, the evil may be overcome.

Another need of the church at the hands of the young people is attention to its physical condition. The church should be carefully kept, and at every gathering should present a cheerful appearance. There are many inexpensive attentions which may aid to this end. A shabby church presents to the stranger the same impression as a shabby gown—neglect and carelessness—and for this reason, no matter how simple the church may be, it should be kept neat and in order. There should be evidence of thoughtful care in the dusted pews and window ledges and in the bunch of flowers or grasses.

The library, if any, should be kept in order. The skillful hands of the needlewoman might adorn the simplest pulpit with altar cloth or table spread and Bible book-mark.

KANSAS CITY, MO.

A Morning Prayer

In the "Life of Robert L. Stevenson," recently published, occurs the following prayer, said to have been frequently used by him: "The day returns and brings us the petty round of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces; let cheerfulness abound with industry. Give us to go blithely on our business all this day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. AMEN."—*New York Times.*

Somebody

Somebody did a golden deed;
Somebody proved a friend in need;
Somebody sang a beautiful song;
Somebody smiled the whole day long;
Somebody thought, "'Tis sweet to live;"
Somebody said, "I'm glad to give;"
Somebody fought a valiant fight;
Somebody lived to shield the right,
Was that somebody you?

Practical Lessons from Phil. 1:9

By Rev. John A. W. Haas

Phil. 1 : 9. And this I pray, that your love may abound yet more and more in knowledge and in all judgment

LOVE is the constant source of all labor in the Lord. Through it faith worketh. It is well thoroughly to mark this simple truth, that the fundamental element for work in the Kingdom of God and the power ever necessary is—love. And in it there is no division. One in its heavenward longing and in its earthward desire, it lives in deeds of service, which are at once full of gratitude toward God and the Saviour, as well as rich in truest affection for men. This unity dare never be wanting, however much single acts may gravitate more toward the divine or the human. In holding to this great unity of love, in seeking it by prayer, we are alone making possible the best work for the future. Out of it must grow all increase. All advance in knowledge, whether spiritually inward or outwardly wise, all growth of activity, whether in truer adjustment to the demands of the age or in opposition to dangerous tendencies, whether in wider and more effective organization or simply in increased usefulness of existing agencies, will be vain without love. In these days when so much good is done simply from motives of humanity, which were impossible had not the divine Jesus made true humanness, it is of prime importance for the Church to cultivate, as the power to rule the present and shape the future, that love which is divine-human in origin, might and aim.

That in this love lies the promise of the future is not simply the assurance of the Word—though that were sufficient—but it is the testimony of history. For this truly Christian love alone bore the burdens, fought the battles, gained the victories in every age of the Church. Its decay meant loss of progress, which was not compensated for by all splendor, power and outward standing, nor redeemed by all the machinery of human thought and effort.

The first abundance which this love is to effect is knowledge. Knowledge begets not love, but love bears knowledge. The knowledge which the Apostle desires love to abound in, is that careful, advancing, ever more perfect understanding. It cannot be denied that upon the younger people of a church rests the main burden of abounding in knowledge out of love, although no one, whatever his age, can grow as a Christian and cease to increase in spiritual understanding and wisdom.

But upon the younger and coming congregation, nevertheless, is placed the duty of the increase of knowledge, not simply in their individual life, but in the corporate life of the Church. How important such knowledge becomes in the light of the growing, higher standard of general education and the increasing general intelligence! The more is this accentuated in a church, which ever believed in thorough indoctrination, and which to-day, in its teaching in the Sunday school, is reaching forth to an ever higher standard. With this larger gift what a work there is before us in increasing the power and effectiveness of true spiritual knowledge in our churches. As the Sunday school looks to the growth in direct biblical knowledge for the foundation of all perfect Christian wisdom, so does the Young People's Society to-day, through one of the true impulses of the Luther League, aim to grow in the understanding of the life and history of the Church. The Luther League desires its members, in their individual church, to mark how the Holy Spirit led our father, and to connect with biblical knowledge as the test the comprehension of what the Church is, has done and therefore ought to do. It is in fostering this knowledge that the members of the future are trained. And most important is this work, which is incumbent on the whole Church. But only the devotion and earnestness with which love in every individual congregation and in every single young soul seeks richer knowledge will bless the whole Church. No work is of greater immediate importance for the future than this increase of true, thorough knowledge, enlightened and developed by the eternal Spirit of truth.

But with the growth of knowledge cometh abundance in all judgment. This judgment, named by the great apostle, is fine, spiritual perception. Love not only longs to know more, but grows ever more sensitive in discriminating. Things moral and spiritual are noted not only as they exist by themselves, but also in their relation to the temporal movement of affairs. Upon them it brings to bear more and more knowledge and insight.

When was there a time, which so much demanded this perception for the present to make strong the work of the future! New plans, new methods, new currents of life and social condition or aspiration are everywhere apparent. There is one large tendency particularly noticeable in the work of many churches to-day, which needs the wisest and best perception and judgment. It is the

trend which would make the Church a large social factor, and would have her enter upon social problems with the attempt to solve them. In this movement some would have the Church forget heaven to make earth a paradise. The deep thoughts of God, the high mysteries of eternity, that are a stumbling block and offense to the plain as well as educated natural man, are to be laid aside for the work among the poor and their elevation and refinement; for the uplifting of the laborers, the adjustment of their rights, the improvement of their homes; for the reclamation of the lost and for the rescue and reformation of the degraded of every sort and condition. Love purely human is to judge and do these undisputably good works. Beyond them it is not to look and pry.

Now, in view of this current, it is necessary out of the right source, the love divine-human, to emphasize without abatement the faith once delivered to the saints. Yet at the same time love in wise perception must make the Church rich in the true social work. The Church of the future must take a larger responsibility for its surroundings, and enter more closely and continuously into human lives, even as did her Lord and Head. But she must enter to bring not simply human sympathy, but divine alleviation and truth. The Church cannot see her aim in reforming, refining, cultivating by art, raising by human philanthropy, but she must first of all convert. If she loses this fundamental truth, she will be subverted. Becoming a child of time, she will fall in time. In her work of time and in every channel of her help, she must somehow point heavenward. Every need relieved must emphasize a deeper disease, which can only be healed by the Son of Man, the God-man, Christ. To divert the social work into these channels is our great opportunity. If we neglect this we shall, at the flood time of privilege, be led to misfortune. Therefore every church must seriously consider this duty. The young people, above all, must see the work before them. We have made a beginning by having among us one of the agencies for such activity, the deaconess. This agency and its relation to the work to be accomplished we must perceive well. Those who are able, devoted young women, ought to ask themselves whether it is not their duty to offer themselves to the Lord for this work. Our congregations must send and have trained such workers. The Church must ask what other agents are needed to enable the congregation to work out the problem of its locality. Surely this work is of immense dimensions. And that church will live which shall most faithfully endeavor to do it as unto the Lord.

But while such work needs special workers the great need calls for greater development of every individual Christian. Then will such common labor be blessed, when it is accomplished by increasing individual Christian growth. Every member must learn to do something personally and by individual effort. In this way the whole work will be prevented from becoming mechanical. It will be regarded not as some great impersonal question, but individuals will be treated as separate, individual immortal souls by the free outgoing of Christian love toward them, which supplements the official labor. What discrimination, then, is needed to engage earnestly in this work? It must occupy the vision of the future for those who still have the future before them.

Man's Faith His Salvation

"The basis of the capacity for salvation is faith," said Rev. Luther M. Kuhns in a recent sermon.

The subject for his discourse was "Man's Capacity for Salvation," and he said, in part:

"You readily believe in the personality of Washington, of Lincoln, of Grant, and it is no harder for me to believe in the personality of Jesus Christ than in the personality of any of these."

Concerning the importance of salvation, he said: "There is no more important truth revealed by Christ than the need of a new birth. You and I are as the worn coin. Money, you know, comes from the stamp of the Government mint white and beautiful, but loses its luster and perfection after too long contact with corrupting matter. Man was created as beautiful as could be conceived. He came from the hand of the Divine Maker just as clear and beautiful as the new coin, and bearing the stamp of heaven. Christ comes to call back the image of heaven, that earthly wear has obscured. The belief in His doctrine is the beginning of immortality. When salvation comes to a man the spark of divine goodness bursts into a flame that consumes the baser elements and makes the strife and turmoil only means to a glorious end. Self control springs up, born of the spirit of Christ, and there at once begins the life everlasting. Eradicate we must all hope of any other way or means of salvation than by conforming our will to Christ's."

"A poor watch is a nuisance," and a member who is never "on time" and absent most of the time for no real reason is not to be relied upon as a safe and steady worker.

Luther League of America

Fifth Convention, at Minneapolis-St. Paul

THE Executive Committee of the Luther League of America met in New York City on December 14 and decided by unanimous vote to accept the urgent invitation of the Luther Leagues of the Twin Cities—Minneapolis and St. Paul—to hold the fifth convention of the National League in these cities. The matter of time and arrangement of programme was left to a subcommittee. Thus far it has not been possible to decide upon a date with the local committee, but it is probable that this will be announced in the next number.

In the meantime suggestions are in order. A number of members have expressed preference for August (vacation month), while June or July have been suggested, and others prefer September. What is your opinion? The chairman of the Executive Committee would be pleased to have your suggestion.

The principal reason for selecting a Western city as the place for the convention was the strong invitation extended and the large and growing interest in the League work in the West and Northwest. No doubt this needs cultivating, and with the idea that the members of the Leagues in the East will be able to help the work of the League in the West, a large number of delegates should be sent from the sections more thoroughly organized in the Eastern States.

It is important that the best speakers available and the best topics to be secured should be selected for the fifth convention. The motto will be Working and Praying. Your suggestions as to speakers and topics will be appreciated by the undersigned.

The matter of selecting a "General Secretary" received some consideration at the meeting. While the committee felt that they would be able to secure the means to support a secretary, the proper person had not yet presented himself, but that before the convention was held it was hoped a man would be found to fill the place. A good man out on the field will be able to do a great deal of work at this time.

Among other things the question of a Prayer Cycle was considered and referred to a special committee. If you have any suggestions to offer on these lines please communicate with Rev. Chas. L. Fry, Literary Secretary, 1920 North Seventh street, Philadelphia, Pa.

E. F. EILERT,
Chairman of Executive Committee,
P. O. Box 876, New York City.

Beware of Misjudging

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. It ought to give us pause at a time to remember that that each one has a stock of cut and dried judgments on his neighbors, and that the chances are that most of them are quite erroneous. What our neighbor really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one subtle studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—Ian Maclaren.

True Courage

The Roman Emperor threatened Chrysostom with banishment if he remained a Christian; but he replied:

"Thou canst not, for the world is my Father's house; thou canst not banish me."

"I will slay thee," rejoined the emperor.

"Nay, thou canst not, for my life is hid with Christ in God."

"I will take away thy treasures."

"Nay, that thou canst not, for, in the first place, I have none thou knowest of. My treasure is in heaven, and my heart is there."

"But I will drive thee away from man, and thou shalt have no friend left."

"Nay," said Chrysostom, "and that thou canst not, for I have a Friend in heaven from whom thou canst not separate me. I defy thee; there is nothing thou canst do to hurt me."—*The Worker.*

Largely thou givest, gracious Lord,
Thy gifts should be restored;
Freely thou givest, and thy word
Is: "Freely give."
He only who forgets to hoard
Has learned to live.

—JOHN KEBLE.

Luther League Topics

Third Week in Lent. March 2, 1902.

Sin and Ruin Universal

(Original Sin) Rom. 5 : 12-14

Themes for Brief Papers: The Threefold Consequence of Sin. What Is Original Sin? The Universality of Original Sin.

Lessons for Our Own Lives: 1. "*The wages of sin is death.*" There is no artificial, but an actual connection between these two things. Life is of God. Life is communion with God. He is the life. A man's lungs are made for the air, and cannot have life when deprived of the element for which they are fitted; so a man's soul is made for God, and cannot live apart from Him. But sin cuts the artery through which the divine life flows into the soul. Sin cannot touch God, and when it enters the heart it tears it away from its life.

"In His favor is life" (Ps. 30: 5), but His favor cannot rest upon sin. "In the way of righteousness is life," but there can be no life in the way of sin. Death is not an arbitrary punishment inflicted upon sin, it is the wages of sin, the natural, inevitable result of sin.

2. *There is a threefold death which follows upon sin.* Man's body has life through its connection with his soul. When the poison of sin entered the spirit he became mortal. Body and soul were made to be indissolubly connected, but sin coming in made possible and necessary the separation between them, and after the fatal day of disobedience, though our first parents did not immediately die, their bodies became immediately subject to death. Sin instantly divides the soul from God, and on its entrance there must follow, without delay, spiritual death, which consists of divorce from God, the source of life. Eternal death means that the separation has taken place, and that the opportunity for the renewal of communion with God has passed away. The time of sojourn in this world gives such opportunity, and if the character becomes fixed in its alienation from God, it would seem evident, even without the plain teaching of the Word of God, that this fixity would endure as long as the soul continues to exist. "Original sin" describes the condition of separation from God in which we find ourselves by nature, and also the trend of our inner being away from Him. It contains within itself the source and spring of death, bodily, spiritual and eternal. Only as we realize what all this means can we appreciate and sufficiently be thankful for the grace of God in Christ Jesus, who comes to restore us to life. "He that hath the Son, hath life, and he that hath not the Son of God, hath not the life."

Fourth Week in Lent. March 9, 1902.

Cause and Consequence of Sin

(James 1 : 13-17)

Questions to be Answered in Brief Papers: What Have Circumstances to Do With Our Sins? Why Are We Responsible for Sin? Give the Reasons for the Doctrine of a Personal Devil.

Lessons for Our Own Lives: 1. *What a hideous genealogy has sin.* Trace it back to its first ancestor and you find Satan, a rebel in heaven, cast down to the pit, destroying the beauty and harmony of earth, suggesting evil in the souls of men. Look at it more nearly, and you discover "lust," sinful desire, as its mother. Then lust conceives, and sin of act is its child. The hateful story is not yet done, for when sin is full-grown it, too, has its offspring, death. Why should we be willing to have a part in such a genealogy, or to incorporate such a family history into our own lives? Ah, it is because that "lust," which is but another name for "original sin," is to be found in our own hearts, and it is only when we have recognized its ugliness, and have been delivered from its power through the love of Christ, that we can separate ourselves from the fatal line. But there is surely motive enough, even in the tracing of the origin of sin, to drive us to the Saviour, that we might be set free.

2. *The great enemy is our own flesh.* We need to be watchful and on our guard against the world. It is a powerful foe. We need to fear and dread the devil, He always "means us deadly woe." But our most dangerous enemy is the one within. Christ has overcome the world; He openly triumphed over Hell and Satan; but the flesh fights on, and will not be completely conquered until the end. The world and the devil are outside of us; the flesh alone gives them their power to attract; and the conquering of Self is the task of utmost difficulty. When something inside of us pleads for the forbidden thing and there is war in the very citadel, the spirit of the man, then we must have the help of the Almighty or we are surely defeated. A man is tempted when he is "led away of his own lust." O Lord save us from ourselves!

Fifth Week in Lent. March 16.

The Works of the Flesh

(Actual Sin) Gal. 5 : 19-27

Questions to be Answered in Brief Papers: What is the Distinction Between Sin and Sins? What is Meant by Involuntary Sins? How May Sins Be Classified?

The Luther League Topics, complete lessons (of which the above are outlines and reviews), in 32 page pamphlet, covering three months, can be supplied at rates given on page 29 by LUTHER LEAGUE REVIEW, Box 976, New York, N. Y.

Lessons for Our Own Lives: 1. *Underlying all sins there is Sin.* Beneath the branches and the fruit there is the trunk and the root. He is short-sighted who laments this and that particular act of sin, but is oblivious of the sinful disposition from which they spring. Such is the error of those who try to stop a certain bad habit, but do not give any thought to the overcoming of the evil spirit which prompts the evil deed. It is as if one would pluck the poison berries as fast as they appear, instead of cutting down the bush which produces them. Repentance which grieves over sins and does not seek to be delivered from sin is unintelligent and defective. The physician does not cut out the pimple but corrects the blood. The chief anxiety arising from the pimple is that it is an indication of the serious inner condition. Let us lament and confess the sin rather than the sins, and seek deliverance from sin, that we may cease to practice sins.

2. *The practice of sin is a disqualification for the kingdom of God.* The reading of the Revised Version here makes the sense more evident than the old translation. It is not absolutely they that "do" such things, if the doing is an exceptional act, resulting from weakness or the power of sudden impulses, but it is they that "practice" such things in the sense of habitual and willing activities, who are disqualified from citizenship in God's realm. But the man whose life is characterized by such deeds, no matter what his professions, his benevolences, his formalities of worship, his use of sacraments, his repetitions of prayers, has no right whatever to call himself a child of God, to rely upon the grace of God, to claim the gift of justification. Two things are inseparable in fact, however they may be in thought—namely, the forgiveness of sins and the abandonment of sin; justification and sanctification; faith and good works. Let the warning of the Apostle be heard and heeded. Let our lives consist of the practice of the Christian virtues.

Holy Week. March 23.

Hosanna to the Son of David

(Luke 19 : 29–40)

Questions to be Answered in Brief Papers: What Was the Significance of the Triumphal Entry? What Was the Purpose of the Triumphal Entry? Point Out the Contrasts Between This and Other Scenes in Christ's Life.

Lessons for Our Own Lives: 1. *Have we learned the meaning of this strange procession?* Prophetic words of centuries before are realized and clothed in act. It means, then, that the foretold Messiah, aware of Himself, and desiring to be understood of the people for what He is, comes forth in this predetermined announcement of Himself. "Ride on, ride on, in majesty" we sing, whose heart and spirit are in harmony with the enthusiastic homage of the disciples and the multitudes of that day. But our homage is more intelligent, more consistent, for we see Him here, giving only faint foreshadowing of the triumphal march down through the centuries and out through the worldwide fields—the mach which even now is not at its end! They who followed on that Palm Sunday did not understand Him, His aims, nor His methods. They were ready to put the crown of earthly dominion on His brow. He would have no crown but that which had been His from eternity, and desired no kingdom but that of spiritual rule over loyal human hearts.

The scene, taken with the contrasts of the succeeding days, is a picture of the sort of homage and enthusiasm for Christ which is only too common, even in our times, and which is not the right sort of devotion. These multitudes, many of whom had never followed Him before, followed Him now, not because they had faith in Him, but in themselves. With His aims, spiritual and sublime, they had no sympathy; His methods, leading through the shame and horror of the Cross, they would by no means accept. They are shouting for Him now only because they think this procession signifies that He has at last adopted their aim, an earthly kingdom, a temporal Messiahship, and that He is going to proclaim a religious war, in which they will be victorious! If He will use, for their ends, not His own, the mighty powers with which they have seen that He is possessed, they will willingly accept His aid. But they will not submit their wills and their thoughts to His wisdom and His way. It is so with many. They will indeed trust in Jesus Christ, invoke His power, and profess His Name, if all this will be useful in the carrying out of their worldly plans for the Church, if they can bend His will and methods to their ideas! But this is not to be His servants! This is not to trust in Him! These are they who will be found, not many days after, crying for His crucifixion!

Easter. March 30.

He is Risen Indeed

(John 20 : 1–18)

Questions to be Answered in Brief Papers: What Are the Easter Facts? What Are the Easter Lessons?

Lessons for Our Own Lives: 1. *Let us rejoice in the Victory of Christ!* It gives the

evidence of His power. Until Samson had been bound with the green withes and had burst them, no one could have realized His strength. So until Christ had submitted to be bound with the bonds of death, and had snapped them, no one could have known how great His power was. He had conquered death in others, but it was somewhat else to conquer it in Himself. We boast of this unique power of His. We are proud and glad that our Champion is so strong! But more, we rejoice because His victory was ours. This was not an isolated event, but the seal and climax of all His redemptive work in our behalf! It was finished when He gave up the ghost. But it was not demonstrated until He came from the tomb. The very men whom He had set free by His death did not know that they were set free, but went heavily about the streets, mourning their lost Lord and their vanquished Redeemer. "We had hoped that it had been He that should have redeemed Israel!" And, indeed, that were a cheerless Gospel to preach which should end at the tomb of Joseph of Arimathea! But that is a glorious Gospel which can point to the tomb emptied, and the Saviour risen! That is a Gospel of Power, and the heart of it as the Apostles went about witnessing, was the message, "He is risen!" After crucifixion, resurrection; after utmost penalty, utmost victory; after death, LIFE! Dead, that we might not die, living that we might have life! A crucified Saviour that our sins might be blotted out; a Risen Saviour that we might continually rise superior to the might of sin! Here we have complete equipment, the ground of our justification and of our sanctification is made sure. Let us, indeed, rejoice. He is risen! Hallelujah!

Mexico and California

The Pennsylvania Railroad Personally Conducted Tour to Mexico and California which leaves New York and Philadelphia on February 11 by special Pullman train, covers a large and intensely interesting portion of North America, embracing a great part of Mexico, the beautiful coast resorts of California, and on the return journey from California, the Grand Cañon of Arizona, one of the great wonders of the country. Fourteen days will be spent in Mexico and nineteen in California. The Mexico and California Special, to be used over the entire trip, will be composed of the highest grade Pullman Parlor, Smoking, Dining, Drawing-room Sleeping, Compartment and Observation cars, heated by steam and lighted by electricity. Round-trip rate, covering all necessary expenses during the entire trip, $575 from all points on the Pennsylvania Railroad system east of Pittsburgh and $570 from Pittsburgh. For the tour of Mexico only the rate will be $350, and for California only, which will leave February 25, $375. For itinerary and full information, apply to ticket agents, or address George W. Boyd, Assistant General Passenger Agent, Broad Street Station, Philadelphia.

Some time ago a very well to do person said: "I can't give any money, but I will give my prayers." That word, can't, has the sign of contraction, but no sign can measure the contraction of such cant. Another said: "I can give you money, but don't ask me to go to church and pray." The purse is not the person. They go together. The healthy heart sends the blood through the hand that holds the purse. Let sanctified gold give weight to our holy yearnings; let prayer give wings to lift our gold to God.

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Have them all put in your S. S. Library.

For Special Terms on "Way of Salvation" for Luther Leagues, apply to the author, 1842 Reta Street, Chicago, Illinois.

Publishers' Column

AFTER closing the books for the year 1901, the publisher finds the REVIEW in a healthy condition financially and with every prospect that it will have a prosperous year during 1902. This is due to the increased support the paper is receiving from all quarters, and indicates a growing interest in the work.

Besides being able to meet every obligation promptly, the bonds issued for the REVIEW about five years ago have been canceled, some by donation, and the interest paid on those outstanding. These will gradually be canceled, some, we hope, during the coming year.

While the increased support received from our members in the past year is encouraging, it is desired that this shall be even greater this year. We want to add a large number of new names to our list of subscribers and want your help. If you find the paper of value to you, why not urge others to subscribe; possibly become an organizer of a club of ten or more names? Your efforts in this direction will be appreciated. Just note some of the things that are said about the REVIEW as printed elsewhere.

The Luther League Topics for the last quarter, which included historical and missionary besides biblical lessons, have met with much favor, and the indications are that the new number, which will be ready by February 15, will have a still larger sale. Give them a trial. You will be pleased with them. The editor of the Topics requests that suggestions for the plan of lessons for the years 1903-1904, which will be decided upon at the coming national convention, be sent to him by those interested. Give him your ideas.

If you want Badges, Hymnals or the books of the Reading Courses, we are able to fill your wants promptly. Send for our attractive circular of Luther League supplies. Address all communications and orders to LUTHER LEAGUE REVIEW, P. O. Box 876, New York City.

A member of a League, sending a club of ten names, writes:

— I think the REVIEW is an excellent paper for the young people of our Church, for it brings us in touch with the organizations of the Church and also teaches us the history of the Church. I thought the story, "The Window of Rubies," was very good.

The president of a local Luther League writes:

— Have received the January number of your most excellent paper. Every inch of it is worth 50 cents to me.

A president of a Lutheran college says:

— I have been examining your recent numbers as carefully as my duties would permit, and I am not only pleased, but benefited by such examination.

Fulfillment of Scripture

Without hesitation Judea's sages answered Herod's question about the birth of Christ. It was the fullness of time when revelation outdid unaided reason. At the manger cradle of the historic babe inspiration, revelation, reason all met to accord Him a unique place in history and to recognize His divine character because of His unique influence exerted upon mankind. Linking Christmas and Easter with a chord of love let us think what Jesus means to us. With the Gloria in Excelsis in our hearts this Christmastide, let us be more loyal to Jesus and more like Him in thoughtfulness for the poor.

The inquiry about the birth of Christ troubled Herod and Jerusalem, when the Magi guided by the Star came to acknowledge His kingship and to worship at His cradle. Exceeding great was their rejoicing when, guided by the star, they came to the manger. They bowed down and worshiped, and gave to the child, who was the Governor which should shepherd His people, gifts of gold, frankincense and myrrh. As the season of Christmas comes upon us we, too, should open our treasures to offer Him gifts as the sacrifice of praise and swell the gladness of our own Christmas joy.

Is not this a fulfillment of Scripture? Not only with the Christmas heart, but in a thousand unconscious, practical ways of mercy and love, men are to-day fulfilling the Gospel of Christ, who Himself fulfilled Scripture.

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Luther League Review

OFFICIAL ORGAN OF THE LUTHER LEAGUE
ISSUED MONTHLY BY THE
LUTHER LEAGUE OF AMERICA
IN THE INTERESTS OF
The Lutheran Church and her Young People.
Edited by E. F. Eilert,
WITH
W. C. STOEVER, PHILADELPHIA, PA.
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Editorial

In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

During this month we enter upon the blessed Lenten season. The meaning of it will be lost upon us unless we make an earnest and prayerful effort to make the fullest possible use of the opportunities for growth in grace so adequately provided for by the Church.

Let all, by diligent study of the passion history, by faithfulness at all the services, by the practice of genuine self denial, by the increase of benevolent contributions, by more loving and forgiving disposition and by serious personal efforts for the cause of Christ make this one of our most blessed and fruitful Lenten seasons, both for our ourselves and our Church.

There is no doubt that there are tendencies, these days, away from the Church and the Bible, away from serious consideration of God's claims upon men. But instead of discouraging it ought to spur one and all to greater zeal and a more consecrated devotion. The best soldiers love to take part in a great battle and win against great odds. So does every true soldier of the Cross. The difficulties are many and great, but the victory is assured. Under the inspiration of that conviction can we lose courage ?

In all true work for Christ we can brace ourselves to meet the forces which oppose us in the assurance that " they that be with us are more than they that be with them." The Christ will always win the victory.

What is wanted to-day is the optimism of Jesus. The optimism which sees the true condition of affairs in the world, the evils, the dangers, the difficulties, but also knows that the Kingdom will come, that God's will shall be done, and in full assurance of that does its work cheerfully and hopefully.

The child Jesus went, from that great hour in the temple among the doctors, down to that humble home and humble work in the humble village of Nazareth. He did not complain that His talents fitted Him for a larger sphere, that He was not appreciated or understood, or that His daily round of duties was too commonplace and monotonous. What a lesson is that for every League worker. Whenever you are in the Master's vineyard throw your whole heart into your work for Christ. Thus only can you do your best.

There was nothing dramatic in Christ's method of work. He did not create a sen-

sation by descending from the pinnacle of the temple borne up by angels, no turning of stones into bread, no winning the world by one brilliant stroke; only patient, loving, going about and doing good and then dying to win the world. Let us not strive for great effects. Let us, by patient continuance in well doing, in daily faithfulness to each duty and privilege as it comes, follow the example of our Lord. It is thus we shall do the best and most enduring work.

A molder making a platter was seen to shape the clay with his hands rather than with the machinery, and when asked the reason, said: "Oh, it is humanity that helps to make the cup." So in life it is the personal touch, the contact of one life with another. It is not the talking to the crowd, or the preaching to the congregation that does good like the one word with the individual. Our Leaguers can exert a great influence by speaking the word to one person and thus lead him to seek the Christ. The motto of each member of the Brotherhood of St. Andrew is, "I will try to bring one to the Saviour during this year," and that is done by personal, individual effort.

And in the line of this might be suggested the influence which all members of our Leagues could have with those who are not confirmed, or who do not attend the Cathechetical instruction. As the classes are now forming, or have just begun in the Churches, a word from one to such may induce the person addressed to attend the class and become an active member of the Church. Try it, and assist your pastor in that way.

To "rejoice with those that do rejoice, and to weep with those that weep," is the expression of Christianity, but many long faced people in this world cause an objection to Christianity and repel many who would be drawn by the sunniness of life. Henry Ward Beecher thus expresses the duty of every Christian: "If God gave you gaiety and cheer of spirits, lift up the care worn by it. Wherever you go shine and sing. In every household there is drudgery. In every household there is sorrow. If you come as a prince, with a cheerful, buoyant nature, in the name of God, do not lay aside those royal robes of yours. Let humor bedew duty."

How many lost opportunities there are in this world, the opportunity to speak, the opportunity to help, the opportunity to do good, the opportunity to resist evil, the opportunity to live aright. A minister in New York City tells of a driver whom he had for a dozen or more years in the Adirondacks, who took him up the mountain and down the valley, and to whom he hesitated about speaking on the subject of religion until a year ago, when he felt it a duty pressing upon him so hard that he could not resist, and while on a drive, turning to him, he said: "Harvey, are you a Christian?" The driver replied, "No, sir." "Do you ever attend church?" "No, sir." I want you to come down next Sunday evening to the school house, I am going to preach, and I will preach to you, Harvey." "If you wish," the response was; "if you put it in that way, Mr. S., I will go." The next day a physician, in a cottage near me, said: "Did you know Harvey was sick?" I went to the house, but was denied admittance. The next day I repeated my visit, but could not see him. The third day when I called his granddaughter came with tears in her eyes, and said: "Grandpa has just died." At the funeral services held a few days later I was asked to assist, but I felt unable to take any part, except to read the Scriptures. At the close of the service I joined with the rest of the people in passing the coffin of Harvey, and as I looked at him I did not see Harvey, nor did I see the plate with his name upon it, but I saw another plate in its stead, and on it were these words: "A Lost Opportunity." What a thought to carry through life! How often we fail because we miss the opportunity which God has given to us to help others to find the way that leads to life.

Is the world growing worse or better, is a question frequently asked; many shake their

heads and say that there is less inclination to that which is good, and that therefore the tendency is to the evil. It is true that many do forget their duty both to God and to their fellow men, and in this class are those who have money, ability and opportunity, which could be employed to advantage; but our hearts should not fail, nor our faith grow weak, when we read that the gifts to our American colleges during the year 1901 reached almost a hundred millions of dollars, twice as much as those of any other year in our country's history. The contributions to the churches, too, have been large. The Methodists have raised a special fund of $15,000,000, which one of our dailies characterizes as "the most gigantic of any of its kind in religious bodies, Protestant or Catholic, ever achieved." The benevolences of other churches have been increased, and the same paper estimates that "if the present ratio keeps up the Church benevolences, which are always reported in the spring, will beat all previous records by at least $12,000,000, and will stand at $74,750,000." Certainly the Lord has blessed the riches of some who are willing to give, while others have not reached their ambition because of the failure to recognize the giver of all good, and to return to Him His own. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

A business man recently handed the writer his card, on the reverse side of which were printed the following excellent suggestions for consideration at the beginning of the year: "Learn to laugh. A good laugh is better than medicine. Learn how to tell a story. A well told story is as welcome as a sunbeam in a sick room. Learn to keep your own troubles to yourself; if you cannot, tell them to a policeman. The world is too busy to care for your ills and sorrows. Learn to stop croaking. If you cannot see any good in the world, keep the bad to yourself. Learn to hide your pains and aches under a pleasant smile. No one cares to hear whether you have the earache, headache, or rheumatism.

"A cross, selfish, complaining man or woman is deformed on the inside. Their feet may not limp, but their thoughts do. How grateful ought we to be that God sends here and there heart singers, who meet their friends with smiles. The good humored man or woman is always welcome, but, etc."

The Students' Missionary Convention

The Fourth International Convention of the Student Volunteer Movement for Foreign Missions will be held in Toronto, Canada, February 26 to March 2. The meetings will be held in Massey Music Hall, the largest meeting place in the city. Among the speakers who will address the convention are Rt. Rev. M. S. Baldwin, D.D., Bishop of Huron; Rt. Rev. A. Sweatman, D.D., D.C.L., Bishop of Toronto; Mr. Robert E. Speer of New York; Hon. S. B. Capen, LL.D., president of the American Board for Foreign Missions; Bishop Charles B. Galloway of Jackson, Miss.; Bishop J. M. Thoburn of India; Rev. J. Ross Stevenson, D.D., of McCormick Theological Seminary; Dr. and Mrs. F. Howard Taylor of the China Inland Mission, and Professor Gamewell and Dr. Ament, who are so well known in connection with the siege of Peking. Mr. John R. Mott, the chairman of the Student Volunteer Movement, who has been visiting Japan, China and India to hold conferences and conduct evangelistic meetings for students, will return in time to preside at the convention.

The addresses will deal largely with the obligations of promoting the missionary enterprise and the means which are essential to its success. The relation of students to missions, to promotion of missionary interest in the colleges, the financial problems of missions, the extension and development of the Student Volunteer Movement and the responsibility resting upon clergymen and laymen, in view of the consecration of students to world wide evangelization, are among the subjects to be considered. A conference of secretaries and officers of boards of missions will be held in Toronto just preceding the convention, and there will be a meeting of professors and instructors and a conference of editors of religious and missionary papers and magazines to consider the relation of the press to the cause of missions.

We have again been favored with an assortment of excellent pencils by the Joseph Dixon Crucible Co. of Jersey City, N. J., who make it a point every year to send their editorial friends a lot of different grades and colors of pencils, which come in very handy. We have used the Dixon pencils for some time and are very well pleased with them.

Our Churches and Institutions

IN SOME OF THE LARGE CITIES

New York City

— The Evangelical Lutheran Church of the Holy Trinity of this city has purchased a piece of ground on the northwest corner of Central Park West and Sixty-fifth street, 100 feet on the avenue and 125 feet on Sixty-fifth street. This is one of the most prominent locations on the west side and very accessible. It is proposed to build a church on the corner, 75 x 100, and a parsonage adjoining, facing the Park. This will enable the congregation to put up what promises to be the finest Lutheran church in the city.

— The Rev. J. W. Knapp, Ph.D., for a number of years pastor of the Evangelical Lutheran Church of the Epiphany in East 128th street, has presented his resignation, which the congregation reluctantly accepted.

— The seventy-fifth anniversary of St. James', southwest corner Madison avenue and Seventy-third street, the first English Lutheran church established in New York City, will be observed on Thursday, February 20, at eight o'clock in the evening. Addresses will be delivered by Revs. G. F. Krotel, D.D., G. U. Wenner, D.D., C. Armand Miller and Hon. Charles A. Schieren, and by the pastor, Rev. J. B. Remensnyder, D.D. Other Lutheran pastors will take part in the services. The occasion will be a most interesting one in the history of Lutheranism in New York, and Lutherans should show their interest by their presence.

— The tenth anniversary of the Washington Heights Branch Y. M. C. A. was observed by an appropriate service in the Church of the Atonement, Rev. F. H. Knubel, pastor, on Sunday evening, January 26. Addresses were delivered by the Hon. Charles A. Schieren of Brooklyn and James B. Gillie, president of the branch. The secretary of the Board of Management, Mr. E. F. Eilert, presented the annual report.

Brooklyn

— For about 15 years a fund of nearly $3000 has been received annually by the Norwegian Lutheran Deaconess' Home and Hospital from an unknown source. Recently the sum of $64,000, from which this income had been derived, was paid over to the trustees of the Home by Frederick G. Bourne, president of the Singer Sewing Machine Company, who explained that the money had been given by Alfred Corning Clark, son of the former president of the Singer Company, as a memorial to his friend, Skougaard-Severini, a well-known Norwegian singer and vocal teacher of former years, who had been a liberal patron of the Home.

— A new Lutheran mission at Bay Ridge, under the charge of Rev. Wm. H. Steinbicker, is being established.

Philadelphia

— Olivet English Lutheran Church is the name of another mission begun in a promising section of the city, Potter street, below Allegheny avenue. The mission owes its existence to the energy of Rev. J. C. Fluck, pastor of Advent Church, assisted by members of the Seminary Father Heyer Missionary Society.

— Rev. L. F. M. Myers of Matthews, Pa., has accepted the call to St. Andrew's Lutheran Church.

— The consecration of the Church of the Resurrection, Fifty-second and Thompson streets, Rev. Charles E. Doser, pastor, took place on Sunday, January 19. The sermon was preached by Rev. H. E. Jacobs, D.D., LL.D., and the service of consecration was performed by the pastor. Appropriate meetings were held on each following evening until Friday, Monday evening being devoted especially to young people's work.

Chicago

— In this city the Lutheran Church has now 93 church organizations, 33 of these being missions.

— The Church of the Holy Trinity, Rev. W. L. Hunton, pastor, has adopted a plan which contemplates the canceling of $5000 of the congregational debt during the present year.

— The installation of the Rev. M. E. Haberland as pastor of St. Luke's English Lutheran mission took place Sunday, January 12. Rev. Prof. E. F. Krauss preached the sermon and performed the act of installation. He was assisted by Rev. Z. M. Corbet.

— On January 5 an English Lutheran Church was organized at Roger's Park, Chicago, with 28 charter members. Rev. A. J. Hesson is the pastor.

Minneapolis

— A new building has been added to Augs-

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burg Seminary and was dedicated on New Year's Day, at which about 2000 persons were present. The dedicatory exercises were held in the assembly room of the seminary. The sermon was preached by Rev. E. P. Harbo of Duluth, president of the Norwegian Lutheran Free Church. In connection with this service Prof. Swen Oftedal, who has been a member of the faculty for 25 years, gave an account of the building, which, when completed, will cost $45,000. The work on it was begun as early as 1899. Augsburg Seminary was founded in 1869. The west wing was completed in 1872. Two years later the entire building was completed. Other buildings have since been added to the property.

— The Evangelical Lutheran Ministers' Association of Chicago held its annual meeting at the Sherman House, Monday, January 13. The officers for the year are: Rev. G. T. Rygh, pres.; Rev. W. S. Hinman, D.D., vice-pres.; Rev. H. B. Reed, sec.; Rev. E. N. Heiman, treasurer.

Buffalo

— On the evening of January 5 Rev. Wm. E. Crouser was installed as pastor of Zion English Lutheran Church. Rev. H. J. Watkins of Lockport delivered the charge to the pastor, and Rev. W. F. Grommisch of Grace Lutheran Church of Buffalo the charge to the congregation.

— Holy Trinity Church, Rev. Dr. Kaehler, pastor, is taking active steps toward the erection of a new house of worship.

—The Lutheran Church Home Association held its seventh annual meeting January 13 at the Church of the Atonement. Representatives of at least seven churches, with their pastors, were present. Revs. Theo. Becker and Dr. Kahler delivered the addresses. The president, Mr. Wm. Hengerer, reported only one death and one serious illness last year. There are at present 21 old folks in the Home. The treasurer, Mr. Christian Klinck, reported $8,507.65 cash on hand in the various funds.

Syracuse

— St. Peter's Church, Rev. Carl Zinnsmeister, pastor, reports accessions to the church of about 100 families in two years.

Baltimore

— The First Lutheran Church, Rev. E. K. Bell, D.D., pastor, increased its membership last year by one hundred, and contributed to all objects the sum of $15,000.

— G. S. Watts of this city has given $1000 to the Lutheran Deaconess Home in Baltimore.

Cleveland

— The new Swedish church is now so far completed as to permit of it being used by the congregation. Its dimensions are 52 x 98. The cost is placed at $12,000.

Pittsburg

— On Sunday evening, January 5, the Rev. W. H. Fehr was installed pastor of St. John's, corner Forbes and Jumonville streets, by the Rev. D. H. Geissinger, D.D.

Harrisburg

— Rev. J. Henry Harms, formerly of Newport, Pa., has been elected pastor of Bethlehem Church.

MISCELLANY

— The beautiful new edifice of St. Luke's Lutheran Church, York, Pa., Rev. Albert Bell, pastor, is to be dedicated on Sunday, March 16.

— Bethany Lutheran Church of Altoona, Pa., Rev. H. M. Heilman, pastor, has been greatly enlarged and beautified during the last six months, and on January 12 was rededicated. The enlargement consists of a brick addition 20 x 50 feet. The entire cost of the changes was about $3900.

— The congregation of the Second Church, at Louisville, Ky., Rev. H. K. Fenner, D.D., pastor, has adopted the plans for a new house of worship.

— The Lutheran Mission in Norfolk, Va., founded and served by Rev. J. E. Shenk, will soon secure the services of a pastor. The outlook for the congregation continues very bright.

— A new brick church is to be built by the Bethany Church, Duluth, Minn., at a cost of $15,000. Work is to begin on March 1 next.

— A pipe organ has been ordered for the Swedish Lutheran Church of Joliet, Ill., and is to be paid for by the sewing societies of the church. It will be in place in time for the Easter services.

— The twenty-fifth anniversary of the founding of the Swedish congregation at New Sweden, Texas, was celebrated December 19. Several addresses were delivered by visiting pastors, the chief one being that of Rev. J. A. Stamline, who has been in Texas almost 20 years, ever since he was ordained to the ministry.

— The basement of the new edifice of St. Paul's Church, Davenport, Iowa, Rev. W. H. Blancke, will soon be finished. A Moeller organ has been contracted for.

— The first services of an English Lutheran Church at Kansas City, Kan., were held on Sunday, January 5.

— The Western Theological Seminary has received from the children of the late Dr. A. C. Wedekind the gift of their father's library of about 600 valuable volumes.

— Hon. P. I. Berg, Ph.D., Pittsburgh, Pa., has donated 1200 valuable Swedish books to Bethany College.

— A firm in Philadelphia lately gave $1000 to the General Synod's Board of Foreign Missions to pay one year's salary of a missionary.

— The will of Rev. W. S. Bowman, D.D., provides for $600 to be given to Lutheran Orphan Home at Salem, Va.

— The Loysville Orphans' Home has received a legacy of $400 from the late Mrs. M. R. Williams of Pottsville, and a complete set of new instruments, valued at $540, for the Orphans' Home Band, from Mr. Samuel Kunkel of Harrisburgh, Pa.

— Rev. Dr. J. J. Heischman of Brooklyn, N. Y., delivered the address at the 136th anniversary of the German Friendly Society of Charleston, S. C., on January 15.

— The undersigned, the Lutheran pastors in Charleston, S. C., will cheerfully furnish information, upon request, respecting lodging and boarding places to persons who desire to attend the South Carolina and West Indian Exposition: Rev. W. A. C. Mueller, 96 Radcliffe street; Rev. J. A. B. Scherer ,Ph.D., 129 Coming street; Rev. Karl Boldt, 5 College street; Rev. J. W. Horine, 31 Pitt street.

— Rev. John Clemens of Manitoba recently resigned his pastorate in the Icelandic Synod to renew studies at Chicago Seminary.

Luther League

Conducted by I. S. RUNYON

SEND IN THE NEWS.—Under this heading we aim to give the fullest reports possible of all District and Local Leagues. Secretaries and other officers are earnestly solicited to send in reports and items of news promptly.

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Organized at Pittsburgh, Pa., October 30 and 31, 1895, by delegates representing State, District and individual organizations from twenty different States in the Union and the District of Columbia.

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—The president of the Luther League of America, Mr. William C. Stoever, sent a personal letter last month to every Luther League and Young People's Society of which the statistical secretary has a record. It would be well to read this letter to the members of your society at a meeting with a large attendance.

—If your society does not receive a letter it is because your secretary has not made a report to the secretary of the Luther League of America. It is important that every League should be on record. Send your report at once to Chas. K. Hunton, 440 South Eighteenth Street, Columbus, Ohio.

NEW YORK STATE

New York City

—At the annual meeting of the Luther League of New York City, which occurred on Monday, January 20, at the Church of the Epiphany, the following officers were elected: Pres., I. S. Runyon; vice-pres., Henry D. Brandes; rec. sec., Edward Anderberg; cor. sec., Frank E. Jackson; treas., Fred. Bohlig; trustees, Fred. H. Wefer, W. H. Rose and George A. Kuhirt. The reports of officers and committees showed increasing interest and efficiency in the work. Discussion of a committee report developed the fact that several delegates had noted the need of the more liberal education and training of young people for religious work. The question was referred to the Executive Committee for consideration, and it is expected that some action to help meet this need will be taken soon. The next meeting will take place February 25, at St. James' Church, southwest corner Madison avenue and Seventy-third street.

—On the evening of January 17 St. Paul's League entertained the Young People's Society of Gustavus Adolphus at a social gathering. The pleasant meeting rooms of St. Paul's were decorated in the Swedish colors in honor of the guests. A graceful exchange of compliments on

the national ancestry of the two societies passed between the respective presidents in their extention and reception of hospitality. Members of both societies contributed to a literary and musical programme, and refreshments were served.

— On Tuesday evening, January 28, a birthday party was held by Holy Trinity Luther League, Rev. C. Armand Miller, pastor. A large number attended and all thoroughly enjoyed the excellent programme rendered. The amount of $100 was realized, which sum will be devoted to Holy Trinity English Lutheran Church of Elizabeth, N. J, Rev. F. C. Krapf, pastor.

— An informal dinner of the Luther League of New York City at the Herald Square Hotel, 120 West Thirty-fourth street, on Monday evening, February 3, was attended by about 150 members and friends. President I. S. Runyon was master of ceremonies, and Hon. Samuel Scott Slater, State Senator from New York; Mr. E. F. Eilert, editor of the LUTHER LEAGUE REVIEW, and Mr. Henry Seifert were the speakers of the occasion. The plan of thought that had been outlined was "Work, and the Relationship of Men and Women to It."

Mr. Seifert, who is a student at the Y. M. C. A. Training School for Christian Workers, at Springfield, Mass., spoke forcibly of "The Mission of the League in the Church." In part he said: "The Lutheran Church is often charged by other denominations with confirming its catechumens without sufficient preparation of either education or experience. There is some ground for this criticism. The League should help take care of the young people after about the age of fourteen years, when they usually 'graduate' from the Sunday school. It should supplement the work of the pastor in preparing them for confirmation, and afterward should see that they get a kind of post-graduate course in their religious education, provide them some work in the church, and help them to become accustomed to their new duties and relationship. The League should avoid the error of becoming 'self-centered.' A good antidote for this is mission work."

Mr. Eilert was the next speaker and was assigned the topic, "Work." He referred to the history of the League and the needs of the Church which called it into existence. He said that some of the original tasks to which the League put itself are largely accomplished, and the larger and permanent mission opens itself up before us. "At the present stage our work is chiefly the educational, much of which can be accomplished by the judicious use of the literature with which the Luther League of America has provided us. The Reading Course furnishes means to acquire a knowledge of the doctrines of religion and the history of the Lutheran Church; the Topics provide food for thought and a basis for devotional exercises; the REVIEW keeps us informed of the progress of religious work generally and in our own sphere especially."

Senator Slater discussed the relationship of men and women to the work there is to be done. He referred chiefly to the effect of religion on citizenship. "The Government," he declared, "stands upon the school-house and the church. Education and morality go hand in hand in their support of good government, but if we could have only one of the two things we had better choose morality. Education without morality produces knaves. Selfishness is the beginning and strength of evil. If men lived up to the Golden Rule there would be no wars between capital and labor. The softening influence of love, taught in religion, is having its salutary effect. The standard is being raised, but the moral tone of the community can never be higher than the average of its individual members. The duties of citizenship involve the duties to the family. A man's vote should not merely represent his individual opinion, it should represent the interests of his home. The members of his family claim representation in the Government through his vote. Youth is the period characterized by vigor and activity. See to it that it is rightly directed. The vineyard needs us all, so men, women, *work*."

The occasion was a most pleasant one, not without its element of profit. The beneficial effects will doubtless be felt in time yet to come.

Brooklyn

—At the annual meeting of the Luther League of the Church of the Holy Trinity, Cumberland street, Brooklyn, the following officers were elected: Pres., Wm. J. Dilthey; vice-pres., Andrew Schultz; sec., Emil F. Koester; treas., Miss Mary Schultz. The League meets on the first and second Tuesdays of every month. The interest shown in the League work is encouraging.

Albany District

— The Christian Endeavor Society of the Lutheran Church at Altamont, Rev. A. A. Frederich, pastor, has been reorganized as a Luther League. The new organization began with 20 members and has been enrolling new members every week. The Luther League Topics have been adopted, and there are indications of renewed prosperity and usefulness.

— A very pleasant evening was spent by the Luther League of St. Paul's Church, of Utica, at the home of Rev. W. Euchler. At a previous meeting the names of members who wished to participate in the Christmas celebration were written on slips of paper and collected. Each lady received a gentleman's name, and *vice versa*. Every one provided a gift for the per-

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son whose name he held. Much merriment was aroused at the distribution of the gifts as no one knew from whom they were received. After this refreshments were served and a pleasant social hour enjoyed. The guests left for their homes voting the evening a success.

Syracuse District

— The Luther League of the church at Oswego, Rev. A. S. Hardy, pastor, was organized July 17, 1901, with 27 members, and has since added a few more to the roll. It conducts the regular midweek prayer meeting of the church, holds literary meetings bi-monthly, supports a singing class under the tuition of the pastor, and has shared with the Sunday school the expense of renovating the Sunday school room, besides contributing $5 to the church. Fifteen of the members are subscribers to the REVIEW. The officers are: Pres., Mrs. A. S. Hardy; vice-pres., Miss C. Bettenger; sec., A. H. Scheutzow; treas., Miss E. Forester.

Buffalo Central

— The annual meeting of the Luther League of Buffalo was held in Holy Trinity Church January 15. The following officers were elected: Pres., Rev. E. F. Bachman; vice-pres., C. F. Grauer; sec., Walter C. Wegener; fin. sec., Eliza Pfeiffer; treas., F. A. Kalmbach. The League unanimously voted to undertake the support of a missionary in India, and there is also a plan to undertake some mission work among the Jews. A musical entertainment will be given on February 6.

— Holy Trinity Luther League has pledged $100 toward the support of the missionary to be sent to India by the Buffalo Central. It also assisted other Leagues of Buffalo in brightening the homes of several poor families by furnishing them with provisions and trimmed Christmas trees.

— The Y. P. S. C. E. of Zion Lutheran Church is paying the coal bill this winter. They have already raised the apportionment for Foreign Missions at their missionary meetings, and have decided to give $10 to the Christian Endeavor Memorial in Cleveland. The pastor, Rev. W. E. Crouser, recently delivered an address on "The Private Ministry."

— The Luther League of Holy Trinity Church, Jamestown, Rev. A. L. Benze, pastor, is engaged in securing funds for the purchase of new pews.

PENNSYLVANIA

Philadelphia Central

— The convention of the Philadelphia Central of the Luther League of Pennsylvania was held in St. Luke's Lutheran Church, Seventh street and Montgomery avenue, on Tuesday, January 28, at 8 o'clock. The subject for discussion was "The League's Equipments." Full report next month.

— The eighteenth annual meeting of the Young People's Lutheran Association of Philadelphia was held on Monday evening, January 13, at St. Luke's Lutheran Church, Seventh street and Montgomery avenue, at 7 o'clock. After the business meeting a collation was served.

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— The Luther League of the Church of Ascension, Mount Airy, composed of seminary students and ladies of the church, numbering about twenty-five, meets weekly on Wednesday evening after service. At the meeting on January 15th Rev. Dr. J. H. Harpster, one of our India missionaries, spoke instructively and encouragingly on the Guntur Mission. He submitted himself to questions from the members and much information was obtained. Dr. Harpster expressed his interest in the Luther League, and at the close of his talk he was unanimously elected a member of that League; on the Wednesday evening following, A Luther League badge was presented to him by the management of the REVIEW. When the button was placed upon his lapel he said, "I think it the prettiest button I have seen, and I am proud to wear it."

— A Luther League was recently organized in the Church of the Apostles, of this city, Rev. S. B. Hancker, Ph.D., pastor, with forty members. The officers are: Pres., Harvey Keifaber; vice.-pres., George Heppe, Jr.; rec. sec., Pauline Elton; cor. sec., Peter Kuhn; treas., Philip Fritz.

Bucks, Montgomery and Chester Counties Central

— The eighth annual convention of the B. M. C. Central Luther League will be held in Emmanuel Lutheran Church, Hanover and Walnut streets, Pottstown, Rev. I. B. Kurtz, pastor, on Monday, February 24, opening at 10 a.m., with morning, afternoon and evening sessions.

THE CHARLESTON EXPOSITION.

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During the continuance of the South Carolina Inter-State and West Indian Exposition, to be held at Charleston, S. C., from December 1 to June 1, the Pennsylvania Railroad Company will sell excursion tickets to Charleston and return from all points on its line at reduced rates. These tickets will be sold daily from November 30 to May 31, and will be of two descriptions: Season tickets, bearing a final limit of June 3, 1902, and eleven-day tickets, good to return within eleven days, including date of sale, but not good after June 3, 1902. These tickets will not be good to stop off *en route*. For rates and further particulars apply to Ticket Agents.

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Upper Lehigh Valley Central

— A course of lectures will be given in St. Luke's Church, Freeland, Rev. J. J. Kuntz, pastor, under the auspices of the Luther League. The first was given by Rev. A. O. Ebert on the "Persecution of Christians." The other lectures in the course are as follows: January 21, "The Bible," Rev. J. O. Schlenker; February 5, "The Crusaders," Rev. E. F. Ritter; February 19, "Leprosy," Rev. J. H. Kuder; March 5, "The Lutheran Church in America," Rev. C. A. Kershner; March 19, "Achievements of the Nineteenth Century," Rev. E. J. Kenling.

Reading Central

— The Central Luther League of Reading and vicinity held its regular quarterly convention in the beautiful new St. John's Church, Mohnsville, Rev. Marvin Harold Stettler, pastor, on Thursday, January 9. The attendance was unusually large at both sessions. The president, Mr. A. P. Bodz, presided. The topic for the afternoon session was "Our Church Work as a League," which was discussed by J. Howard Billig, A. Raymond Bard, Miss Carrie Lotz, Rev. H. C. Kline and others. The Extension Committee reported that arrangements had been made to visit five local societies between this and the next convention. They will then have visited every local since the annual meeting in October. They also recommended two new locals for membership, the Y. P. S. of Fleetwood and the Y. P. S. of Topton, Rev. A. C. Schenk being pastor of both. They were unanimously elected. The Credential Committee reported that in addition to the regular duties its members had decided to look after the social interests of the various locals. The statistical secretary, Harry Hernan, presented a very encouraging report, showing a gain of two locals and 107 members since the October meeting. He has also collected complete statistics of the officers, meeting nights, average attendance at business, social and Christian culture meetings, gain or loss in attendance, &c. At the evening session Rev. M. H. Stettler conducted the vesper service, after which introductory remarks were made by A. Raymond Bard, president of the Luther League of Pennsylvania. The address of the evening, "The Church Work of the League," was delivered by Rev. A. M. Weber of Boyertown, and was replete with sound and forceful suggestions. An invitation was received from the Luther League and the Junior Luther League of St. John's Church, Boyertown, Rev. A. M. Weber, pastor, to hold the next convention in that church, on Thursday, April 10, which invitation was accepted. The topic for that meeting will be "Our Spiritual Work as a League."

— Rev. J. H. Baker has organized a Luther League of five members in Topton Orphans' Home, Topton, Pa., of which he is superintendent.

Lancaster Central

— Arrangements have been completed for a series of lectures to be given under the auspices of the Luther League of Zion's Church, Marietta, during the winter. The lecturers announced are: Rev. J. W. Richards of Lancaster, Rev. J. W. Smith of Ephrata, Rev. F. W. Wackernagel of Millersville, and Rev. F. J. F. Schantz, D.D., president of the Ministerium of Pennsylvania, of Myerstown. The lectures will be free and all will be welcome.

Pittsburgh Central

— "From darkness to dawn" would be a fitting description of the year's history of the Senior Luther League of Grace Evanagelical Lutheran Church, Allegheny, Rev. G. Irving Lenker, pastor. At the beginning of the year it was little more than a name; now it has an enrollment of 18 members and a good attendance at all its meetings. The Luther League Topics are used and plans are being prepared for using the Luther League Reading Course, as outlined by the Executive Committee of the Pittsburgh Central. The following officers have been elected for the ensuing year: Pres., Chas. W. Fuhr; vice-pres., Arthur Harmes; rec. sec., Miss Elma Eichenberg; fin. sec., Miss Matilda Schlieper; treas., Fred. Stahle; organist, Miss Emma Vogel; librarian, Miss Bertha Hoburg.

— The year 1901 was a prosperous one for the Junior Luther League of Grace Evangelical Lutheran Church, Allegheny, Pa., Rev. G. Irving Lenker, pastor. Donations have been made to the mission at Porto Rico, to India, to the orphans and to the local parish. Its services consist of a Scripture lesson and the full vesper service, including Psalm to the Gregorian setting. They are interesting and largely attended. Owing to its large membership, which is over 50, an additional assistant superintendent was found necessary, and Miss Emma Vogel was elected to the position. The recently elected officers are: Pres., Miss Emma Mentel; vice-pres., Miss Amelia Goetz; sec., Miss Rosina Schneider; treas., Miss Alice Peters; librarian, Miss Jeannette Rodenbaugh; assistant, Miss Erma Beilstein.

— The Working Society of St. John's Evangelical Lutheran Church, Pittsburgh, Rev. William H. Fehr, pastor, decided at its last meeting to hold Sunday evening services and to use the Luther League Topics; it was also decided to contribute annually toward the support of Miss Agnes Schade, one of the missionaries in India. The officers are: Pres., Wm. C. Schweitzer; vice-pres., John Schrieber; sec., Harry Best; treas., J. H. A. Wunderlich.

Northwestern Central

— The Young People's Society of the Lutheran church at Port Allegany, Pa., donated to the church the sum of $25 as a Christmas present.

Chickering's Unique Poster

We have received from Messrs. Chickering & Sons, the well-known piano makers, whose factory and general offices are located at 191 Tremont street, Boston, Mass., an unusually artistic poster. It was designed by Will Bradley, who is conceded to be one of the most famous poster artists of the day—and poster designing is no mean art in these days. This poster was issued to draw attention to the historical musical exhibition given under the auspices of Chickering & Sons at Horticultural Hall, Boston, January 11 to 26, 1902. The poster is printed in several rich colors and represents a colonially attired gentleman bearing in his uplifted hands a platter on which is an upright piano. By his side is a small boy in like costume blowing a trumpet. The figures are represented standing in a tablet the base of which is supported by weird allegorical figures emblematic of the art of music. The poster is certainly very unique and undoubtedly was a great factor in attracting attention to the Messrs. Chickering's interesting musical exhibition.

OHIO

— The Young People's Society of Rev. S. G. Dornblaser's church in Columbus has been reorganized into a Luther League.

— The Christian Endeavor Society of St. Paul's Church, Bucyrus, has been reorganized as a Luther League.

— The officers of the Luther League of the First Church, Urbana, Rev. J. E. Hummon, pastor, are: Pres., Mrs. J. E. Hummon; vice-pres., Rosa Horn; sec., Fred. Herenberg; treas., Emma Buch.

— At Xenia the young people of the church in charge of Rev. Arthur E. Gringle have reorganized their society as a Luther League.

— A Luther League has also been organized by Rev. Gringle in the Church of Bethel, near Springfield.

— A Luther League will soon be organized in the mission at Chillicothe, of which Rev. George H. Schnur is the pastor.

ILLINOIS

— The Executive Committee of the Luther League of Illinois met January 20 in Chicago. The invitation extended by the First Lutheran Church of Galesburg to hold the next State convention there was considered and accepted.

— As Statistical Secretary of the Luther League of Illinois I beg to thank the secretaries of the various Leagues who have sent such prompt replies to the circular letters sent out, and ask those who have not sent in replies to do so at their earliest convenience. It is very important that the answers come in as soon as possible.—ANNA O. GUNDERSON, Stat. Sec.

— The Luther League of Holy Trinity, Chicago, Rev. Dr. W. L. Hunton, pastor, has elected the following officers for 1902; Pres., Hans. Lehne; vice-pres., Albert Saueland; sec., Annie Johnson; treas., Pauline Ohle. The League holds devotional, business and social meetings, and at its last meeting heartily pledged its co-operation in the plan of raising $5000 of a church debt fund during 1902.

— The third annual convention of the Galesburg District Luther League was held at Galva, Ill., December 30, 1901. Miss Nellie Swanson, president of the association, presided at the meetings. About thirty-five delegates were in attendance. The business session was held in the morning. The officers elected for the ensuing year are as follows: Pres., F. H. Hallin, Kewanee; first vice-pres., Alfred Olson, Monmouth; second vice-pres., Emma Ydeen, Galva; rec. sec., Sigrid Swanson, Galesburg; cor. sec., Anna Andreen, Woodhull; treas., P. E. Swanson, Cambridge; Ex. Com., E. L. Jarl, Galesburg; Anna Andreen, Woodhull; Ida Nordgren, Galva. An address was given in the afternoon by Rev. C. O. Solberg of Rockford, and in the evening by Dr. Gustav Andreen, president of Augustana College, Rock Island. Both of these were very much enjoyed by the audience. Short talks were also given by Rev. Peterson, Rev. Swanburg and Rev. Nordgren. At the close of the meeting refreshments were served in the chapel.

— The Luther League of Emmanuel Lutheran Church of Rockford recently elected the following officers: Pres., Rev. C. O. Solberg; first vice-pres., Miss Effie Lynn; sec. vice-pres., Albin Valentine; sec., Miss Mercy Collins; cor. sec., Herbert Kjellstrom; treas., Arthur Rohlen; organist, Miss Sarah Stenberg. This League delivered to the church treasury during the past

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1. Conversion of India, George Smith. 2. Sacred Meditations, Gerhard. 3. The Common Service, Scheele. 4. Martin Luther, Jacobs. 5. The Deaconess Calling, Wacker.

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Fourth Course.

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year $446.78. It also maintains the parish paper, called the *Emmanuel Messenger*, for which Abner Anderson was chosen assistant editor, Julius Johnson and Vennie Olson business managers.

— The Fox River Valley District Luther League, of Illinois, held the first convention for this year in St. Charles, Tuesday afternoon and evening, January 28th. The afternoon session, which was the annual business session, was held in the Swedish Lutheran Church. The delegates gave very interesting and encouraging reports of the work accomplished by each League during the past year. The following officers were elected for the coming year: Pres., Rev. Carl Christenson, Geneva, re-elected; vice-pres., Mr. Eugene Malmer, Aurora; rec. sec., Miss May C. Mellander, Elgin.; cor. sec., Miss Amanda Peterson, Geneva.; treas., Mr. David Rooelstad, Elgin. A very enthusiastic meeting was held in the evening in a nearby hall, where some four hundred young people were assembled coming from the neighboring towns between Elgin and Aurora. An interesting musical programme was given. The feature of the evening was an instructive lecture, delivered by Rev. C. P. Edblom, of Batavia, Ill. After the programme a social time was spent as the guests of the Luther Leaguers of St. Charles. It was decided to hold two more conventions this year.

MINNESOTA

— The Luther League of the English Lutheran Church of Cannon Falls, Rev. M. E. Boulton, pastor, held a meeting on Sunday, January 12, for the election of officers for the ensuing six months. They are: Pres., Anna Aslakson; vice-pres., Andrew Imberg; sec., Ada Backlund; treas., Selma Aslakson; cor. sec., Clara Moorhouse. Meetings will be held once a month at the homes of the members. Nine new members were received from the last confirmation class.

— The Young Ladies' Society of the Swedish congregation at Cannon Falls, organized a few years ago, supports a native missionary on the mission field in India.

— The president of the Twin City Central Luther League sent a very nice letter with New Year greetings last month to every League connected with the Central. The letter embodied words of encouragement, admonition and hope for the future.

— The new officers of St. James Luther League of St. Paul are: Pres., Jennie R. Carnes; vice-pres., Robert Otto; sec., Laura Knutson; treas, Elsie Larson.

— Mr. S. H. Holstad, for several years prominent in the Luther League and church work of Chicago and Illinois, recently removed to Minneapolis.

IOWA.

— The Young People's Society of the Swedish church at Sioux City has during the past fall held union meetings once a month with similar societies belonging to the different Norwegian and Danish Lutheran congregations of the city. The result has been a very acceptable promotion of Christian fellowship.

KANSAS

— The Luther League of Trinity Church, Abilene, has received 35 new members during the year, making the present membership 75. This active and wide-awake organization contributed during the year over $75 to benevolence and local work. The League is now preparing to give an "Old Folks' Concert."

The Junior Luther Leagues

[Address Correspondence For This Department to Rev. C. Elvin Haupt, D.D., Lancaster, Pa.]

IT would be a pretty and useful idea for the juniors of a congregation to form divisions or "circles," say of ten members each; each circle to be known by a distinctive name; such as "charity," loyalty, opportunity, fidelity, helping hands, willing hearts, etc. Each circle should have its own leader to report for the absentees, encourage and bring in the other nine and accompany each other as much as possible to and from the meetings. Circles like these can greatly aid the pastor in reaching others, sending messages and the like.

At the coming of the Christmastide the city and town shopkeepers who had a host of pretty goods to show and sell, lighted their stores most brilliantly. Windows were decorated. Laurel, holly and crowfoot prevailed. There were trinkets galore! Graceful forms of the jeweler s and goldsmith's art nestled and sparkled in white and downy beds of cotton. Amused crowds gathered to laugh as they watched the comic moving toys in action. Books, trinkets, glass, china shone like the eyes of happy children. Flaming announcements caught the eye of every news reader.

If thus the world's wares are thus worthy of being so announced, why may not our League workers who have much to offer in our meetings, our literature and our life proclaim these? Why be ashamed to speak of these to other young people of the Church? In this way the very soul of Christ's service is made known to any who will see.

You may have system, riches and ability, but if your love of the cause of Christ is not the chief thing, your organization will fail.

How many more are you juniors bringing to your Master's house, to learn of Jesus and pray to Him? "But what can we do?" says one of the Disconsolate family. "I'll tell you!" cried Robert Cheery. First we can pray for the others around us, that His Kingdom may come and rule over them, then we can publish the good news to all our friends, press upon them the serious need of each doing his part with us and push on in the work ourselves.

It was the same Christ who walked to the disciples and cheered them as they rocked over the heartless treacherous billows at sea as when He moved among them by quiet valley paths thro' Galilee. By night and in light, in sad or glad hours, the Jesus of our new birth in baptism is with us even unto our end, and the end of the world.

The work of the Luther League will not be accomplished until it includes all types of humanity. Some day we may hear of Indian juniors, Chinese juniors, Japanese juniors, African juniors, as we now do of our own American juniors. And why not? There is room within the golden rim of the Luther rose for every one of them.

"Where hast thou gleaned to-day?"

Gifts for the missionaries at home and abroad can be brought by little hands.

In order to be able to conduct a meeting you must think for yourself and make ready beforehand.

How many of our juniors are to be found in their pastor's catechetical class this winter; preparing for confirmation and profession of faith in Jesus Christ our Saviour? The best way to profess Christ is to work for Him.

When do you meet? Our League of Juniors, 50 strong, meets every Tuesday from 6.45 to 7.30 o'clock p. m.

Do you memorize anything at your Junior League meeting?

Have any of the junior boys started to attain a place in the holy ministry of the Church of our fathers?

We know of one band of busy little fingers that made sachets, aprons, pin cushions, work bags, etc., and sent them to a school for Indian children in far away Oklahoma.

Have you developed the library idea in connection with your junior work?

To-day the Junior Leagues, the Sunday school and the parish school are shaping the future "pillars of the Church."

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